not asserted itself so strongly. It is making itself manifest, since the blacks are organizing a social system of their own. It has long controlled them in their churches, and it is now doing so in their schools.'

liness. The separation is recognized as not only instinctive but wise. There is no disposition to disturb it, and least of all on the part of the negro. The church is with him the center of social life, and there he wants

"In their social institutions, as in their

churches and schools, the negroes have

obeyed their instinct and kept apart from the whites. They have their own social and bensvolent societies, their own military companies, their own orders of Masons and

to find his own people and no others.



THE "MARQUA," Whitney. Heywood.

Heywood, Whitney.

And Other Best Makes.

Baby Buggies,

A Single Buggy

A Single Buggy

In own doing so in their schools.

"In churches, as in schools, the separation is perfect. The negroes, in all denominations in which their membership is an appreciable percentage of the whole, have their own churches, congregations, pastors, conferences and bishops, their own missionaries. There is not the slightest antagonism between them and the white churches of the same denomination. On the contrary, there is sympathetic interest and the nimost friend-liness. The separation is recognized as not

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TE DEUM.

The poem "Te Deum" by Emily Thornton Charles, is winning high praise for its author, as the following will testify-

John Swinton, the noted New York editor says: "The Te Deum is indeed a fine poem, full of music and majesty."

Mr. J. R. Murray, editor Musical Visitor, say of

"This poem apart from its intrinsic merit is remarkable as a specimen of rhymning, a facility which the author of the poem possesses in a wonderful degree. We leave the reader to discover the 'cris cross' relation of the words to each Other."

The following is the poem:

Zephyrs are playing over the meadow, while light and shadow chequer the grean; Through leafy cover are sunbeams glancing. Brightly enhancing with beauty the scene.

'Neath branches swaying, the dew is laving, Emerald waving—the setting of flowers; As piec of lover with rapture thrills me, Emotion stills me—authralls for hours.

O'er bending grasses where dewdrops glisten, I lean and listen, white breath of spring With income laden, from field and flower, From sylvan bower, Heaven's praise doth

O graceful masses! O lovely blending! O theme unending of mead and flower! Builder of aident my soul uplified From shadows sifted, proclaims thy power.

In sheltered hover the bird are singing. The homage bringing of worldless voice; Like harp-strings fairy, that zephyrs play on, In voiceless pean, my thoughts rejoice.

From mead of clover, these thoughts upsoar-To find their mooring, o'er perfamed bloom On pinions airy. Heaven to innerit, Shall lift my spirit above the tomb.

-Emily Thornton Charles. THE COLORED RACE IN THE SOUTH

BY ROB ROY.

The Century Magazine for January and April, respectively, contained papers from two Southern writers upon the race question in the South. "The Freedman's Case in Equity" by George W. Cable, held that a strong prejudice on the part of the whites against the negro has made inoperative laws enacted for the protection of the latter; that the latter's interest demanded the breaking down of all distinctions between the races, and that white and black shall intermingle, indiscriminately, everywhere. These propositions were maintained by Mr. Cable's unctious pen in a manner to carry conviction where the error of his premises is not understood, "In Plain Black and White," in the April Century, Mr. Henry W. Grady, of Georgia, traverses Mr. Cable's arguments. While not so widely reputed in the sphere of letters as is the author of "The Grandissemes," Mr Grady is, nevertheless, the more competent judge of the question, and even brings to the discussion and conclusion the more persuasive pan. In the editorial chair of the South's first newspaper, the Atlanta Constitution, the most trenchant of South ern writers, he is a liberal spirit, practical and thoroughly posted on the race question. He challenges Mr. Cable's impartiality. "Born in the South," he says of him, "of Northern parents, he appears to have had little sympathy with his Southern environment, as in 1882 he wrote, 'To be in New England would be enough for me. 1 was there once-a year ago-and it seemed as if I had never been home till then.' It will be suggested that a man so out of harmony with his neighbors as to say, even after he had fought side by side with them on the battle-field, that he never feltat home until he had left them, can not speak understandingly of their views on so vital a subject as that under discussion."

He thinks Mr. Cable does not truly represent the South; that he has not even a dreaming theorist there to endorse his views. He

"Among the thoughtful men of the South -the men who felt that all brave men might quit fighting when General Lee surrendered -who, enshrining in their hearts the heroic memories of the cause they had lost, in good faith accepted the arbitrament of the sword to which they had appealed -who bestirred themselves cheerfully amid the rains of their homes, and set about the work of rehabilitation-who have patched and mended and builded anew, and fashioned out of a pitiful resource a larger prosperity than they ever knew before—who have set their homes on the old red hills, and staked their honor and prosperity and the peace and well-being of the child who shall come after them on the clear and equitable solution of every social, industrial, or political problem that concerns the South-among those men who control and will cont nue to control, I do know, there is general protest against Mr. Caule's statement of the case, and universal protest sgainst his suggestions for the future. The mind of these men I shall attempt to speaks maintaining my right to speak from the pledge that, having exceptional means for knowing their views on this subject, and having spared no pains to keep fully in-formed thereof, I shall write down nothing in their name on which I have found even a fractional difference of opinion."

With engaging frankness Mr. Grady sub mits that the South will never adopt Mr. Cable's auggestion of the social intermingling of the races; that it can never be driven into it. This might be, by a rabid Republican, the blacks as in the whites, though it has

onstrued into a violent assumption or even breat but for his next lines:

"The intelligence of both races is moving farther from that proposition day by day.

It is more impossible (if I may shade a superlative) now than it was ten years ago; it will be less possible ten years hence. Neither race want, it. The interest, as the inclination, of both races is against it. * * * *
The South replies that the assortment of
the races is wise and proper, and stands on
the platform of equal accommodation for each race, but separate."

the two races when they are forced into mixed assemblages, which sinks out of sight if not out of existence when each race moves in its own sphere. Mr. Cable doubts if this antagonism is instinctive. Mr. Grady holds that it is instructive-deeper than prejudice or pride, and bred in the bone and the blood. He illustrates it by the ineffectiveness of the mission to the South of Bishop Gilbert Haven of the Methodist Episcopal Church, to break up the assortment of the races there. Within a short time after the good bishop had brought the races together, two separate churches were established and each race worshiped to itself. The spirit for separation was alike in black and white. The spirit is strong in both that "the white and black races in the South must walk apart, Concurrent their course may go-ought to go-will go-but separate. If instinct did not make this plain in a flash, reason would spell it out letter by letter."

Mr. Grady, premising the instinct that gathers each race to itself, writes the question that he may answer it:

"Is it possible to carry forward on the same soil and under the same laws two races equally free, practically equal in numbers, and yet entirely distinct and separate?" From his answer are reproduced the follow-

"Let us examine briefly what the South has been doing, and study the attitude of the races toward each other. Let us do this, not so much to vindicate the past as to clear the way for the future. Let us see what this situation teaches. There must be in the experience of fifteen years something definite and suggestive. We begin with the schools and school management, as the basis of the

"Every Southern State has a commonschool system, and in every State separate schools are provided for the races, Almost every city of more than five thousand inhabitants has a public-school system. and in every city the schools for whites and blacks are separate. "There is no exception to this rule that I can find. In many cases the law creating this system requires that seperate schools shall be provided for the races. This plan works admirably. There is no friction in the administration of the schools, and no suspicion as to the ultimate tendency of the system. The road to school is clear, and both races walk therein with confidence. The whites assured that the school will not be made the hot-bed of false and pernicious ideas, or the scene of unwise associations, support the system cordially, and insist on perfect equality in grade and efficiency. The blacks, asking no more than this, fill the schools with alert and eager children. So far from feeling debased from the separateschool system, they insist that the separation shall be carried further, and the few white teachers yet presiding over negro schools supplanted by negro teachers. The appropriations for public schools are increasing year after year, and free education grows continually in strength and popularity. Cities that were afraid to commit themselves to free schools while mixed schools were a possibility commenced bailding schoolhouses as soon as separate schools were assured. In 1870 the late Benjamin H. Hill found his matchless elequence unable to carry the suggestion of negro education into popular tolerance. Ten years later nearly one million black children attended free schools, supported by general taxation. Though the whites pay ninei, an-twentieths of the tax, they insist that the blacks shall share its advantages equally. The schools for each race are opened on the same day and closed on the same day. Neither is run a single day at the expense of the other. The negroes are estisfied with the situation. The educational problem, which is their special care, has already been settled, and the settlement accepted with a heartiness that precludes the possibility of its distarb ance. From the standpoint of either race the experiment of distince but equal schools for the white and black children of the South has demonstrated its wisdom, its policy and is justice, if any experiment ever made

plain its wisdom in the hands of finite man. "I quote on this subject Gustavas J Ocr, one of the wisest and best of men, and lately elected, by spontaneous movement, president of the National Educational Association. He says: 'The race question in the schools is already settled. We give the negroes equal advantages, but separate schools. This plan meets the reason and satisfies the instinct of both races. Under it we have spent over \$5,000,000, in Georgia, and the system grows in strength constantly.' I asked if the negroes wanted mixed schools. His reply was prompt: 'They do not. I have questioned them carefully on this point, and they make but one reply: They want their children in their own schools and under their own teachers.' I asked what would be the effect of mixed schools. 'I could not maintain the Georgia system one year. Both races would protest against it. My record as a public-school man is known. I have devoted my life to the work of education. But I am so sure of the evils that would come from mixed schools that, even if they were possible, I would see the whole educational system swept away before I would see them

Odd Fellows. They rally about these organizations with the greatest enthusiasm and support them with the greatest liberality. If it were proposed to merge them with white organizations of the same character, with equal rights guaranteed in all, the negroes would interpose the stontest objection. Their tastes, associations and inclinations -their instincts-lead them to gather their race about social centers of its own, I am tempted into trying to explain here what I have never yet seen a stranger to the South able to understand. The feeling that, by mutual action, separates whites and blacks when they are thrown together in social intercourse is not a repellent influence in the harsh sense of that word. It is centrippetal rather than centrifugal. It is attractive about separate centers rather than expulsive from a common center. There is no antagonism, for example, between white and black military companies. On occasions they parade in the same street and have none Mr. Cable admits an antagonism between of the feeling that exists between Orangemen and Catholics. Of course the good sense of each race and the mutual recognition of the possible dangers of the situation have much church or society the nearo has more freedom more chance for leadership and for individ-

ing his own way. Any attempt to carry the comradeship of the day into private life would be sternly resisted by both parties in After reciting in detail the satisfactory requirements, by the recent laws, from common carriers, for equal accomodations for races and the acces-

> races in the South, in churches, schools, social organizations, on the railroads, and in theaters. Everything is placed on the basis of equal accommodations, but separate. In the courts the blacks are admitted into the jury-box as they lift themselves into the limit of qualification. Mistakes have been made and injustice has been worked here and there. This was to have been expected, and it has been less than might have been expected. But there can be no mistake about the progress the South is making in the equitable adjustment of the relations between the races. Ten years ago nothing was settled. There were frequent collisions and constant apprehensions. The whites were suspicious and the blacks were restless So simple a thing as a negro taking an hour's ride on the cars, or going to see a play, was fraught with possi-ble danger. The larger affairs—school, church and court-were held in abeyance. Now all this is changed. The era of doubt and mistrust is succeeded by the era of confidence and good-will. The races meet in the exchange of labor in perfect amity and understanding. Together they carry on the concerns of the day, knowing little or nothing of the fierce hostility that divides labor and capital in other sections. When they turn to social life they separate. Each race separate. Each race obeys its instinct and congregates about its own centers. At the theater they sit in opposite sections of the same gallery. On the trains they ride each in his own car. Each worships in his own church and educates his children in his own schools. Each has his place and fills it, and is satisfied. Each gets the same accommodation for the same money. There is no collision. There is no irritation or suspicion, Nowhere on earth is there kindlier feeling, closer sympathy, or less friction between two classes of society than between the whites and blacks of the South to day. This is due to the fact that in the adjustment of their relations they have been They have and sensible. wisely recognized what was essential, and have not sought to change what was unchangeable. They have yielded neither to the fanatic por the demagogue, refusing to be misled by the one or misused by the other. While the world has been clam-

bricklayer or carpenter in perfect accord and

friendliness. When the trowel or the ham-

mer is laid aside, the laborers part, each go-

sion of colored citizens to jury duty, Mr.

"So much for the relations between the

Gr ady concludes with this round up:

oring over their differences they have been quietly taking counsel with each other, in the field, the shop, the street and cabin, and settling things for themselves. That the result has not astonished the world in the speediness and the facility with which it has been reached, and the beneficence that has come with it, is due to the fact that the result has not been freely proclaimed. It has been a deblorable condition of our politics Political greed and passion conjured pestilential mists to becloud what the lifting smoke of battle left clear. It has exaggerated where there was a grain of fact, and invented where there was none. It has sought to establish the most casual occurrences as the settled habit of the section, and has sprung endless jeremiads from one single tendom with lamentations over his misrepresentations over his dissevered ear. These misrepresentations will pass away with the occasion that provoked them, and when the truth is known it will come with the force of a revelation to vindicate those who have bespoken for the South a fair trial, and to confound those who have borne false witness

A Pictured Leaf.

rgainst her."

We grasp life's book with eager hand. Through love not brief, through joy and

To sober age from baby-land, Our thoughts dwell on this pictured leaf:

A faint perfume, a morning mist, Lilies which in the field have smiled, An Eastern sky by Glory kissed, A branch of palm, a little shild.

A crown of thorn where shadows pall, Gethsemane in deep repose— But Love sleeps not and outlasts all When time shall come the book to close. -Frank Daniel Blish in New York World. JEFFERSON'S RELIGION.

Views of the Author of the Declaration on Life Beyond the Grave.

There is probably no one conversant with th history of Thomas Jefferson but who has heard of the various charges brought against his religious doctrines. The following documents, throwing light upon the subject, have never appeared in print but once, and then very few people had an opportunity to read them. They consist of a letter written by Wm. Canby, an eminent member of the Friends' Society, to Thomas Jefferson, and his reply thereto, and will be read with interest as revealing the religious thoughts and feelings of one who has occupied the Presidents. dential chair:

MR. CANBY'S LETTER.

Езенти Монти, 29, 1813. ESTREMED FRIEND THOMAS JEFFERSON.-I have for years felt at times affection for thee, with a wish for thy salvation, to wit: Thy attainment while on the stage of time (in the natural body) of a suitable proportion of divine life, for otherwise we know little more than the life of nature, and therein are in danger of becoming inferior to beasts that perish in the offer of divine life made to

every rational being. But I have long had better-hopes of thee, and have thought, particularly in our little quiet meeting of yesterday, that thou hadst been faithful in heart in a few things, and wish thou mayest become ruler over more, and enter into the joy of our Lord and into His seat. And it occurs, in order thereto, that we should become Christians; for that we should become Christians; for he who hath not the spirit of Christ is none of His, and knowledge is strongly insisted, I think, by divers of the Apostles who had particularly seen and were eye witnesses of His majesty, particularly in the mount, and of others who had not that view, which, however, was silicient to perfect them, and was to be taken away that they might be more to be taken away, that they might be more effectually turned to that spirit which leadeth unto all truth-whose power alone is able to reduce the spirit of nature into suitable silence and subjection. WM. CANBY.

MR. JEFFERSON'S REPLY. Sin-I have duly received your favor of August 29, and am sensible of the kind into do with mantaining the good-will between the distinct races. The fact that in his own them—the more so as they could only be the distinct races. The fact that in his own them—the more so as they could only be the result of a favorable estimation of my more chance for leadership and for individ-ual development, than he could have in as-sociation with the whites, has more to do with it. But beyond all this is the fact that, in the segregation of the races, blacks as well as whites obey a natural instinct, which, always granting that ture prospects. After hearing and reading they get equal justice and equal advantages, everything which probably can be suggested they obey without the slightest ill-nature or | concerning them I have formed the best | without any sense of disgrace. They meet | judgment I could as to the course they prethe white people in all the avenues of business. They work side by side with the white course I have no recollections which give me any remorse. A subsequent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation that he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in Heaven. Having paused to give his audience time to stare and wonder, he said that in Heaven God knew no distinctions but considered all good men as His children and brethren of

> I believe, with the Quaker preacher, that those who steadily observe those moral precepts in which all religions concur will never be questioned at the gates of heaven as to the dogmas in which they differ—that on entering there all these are left behind us. The Aristideses and Catos, Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all principles which are in concert with the reason of the supreme mind. With all the systems of morality, ancient and modern, which have come under my observation none appear to me so pure as that of Jesus. He who follows this steadily need not, I think, be uneasy, although he can not comprehend the mysteries and subtleties erected in His doctrines by those who, calling themselves His special followers and favorites, would make Him come into the world to lay snares for all understandings but theirs.

the same family.

The metaphysical heads, unsurping the judgment seat of God, denouncing as His enemies all who can not perceive this geometrical logic of Euclid in the demonstration of Anthanasius that three are in one and one in three, and yet that three are not one nor the one three. In all essential points, you and I are of the same religion, and I am too old to go into inquiries and charges as to the unessential. Repeating, therefore, my thankfulness for the kind concern you have been so good as to express. I salute you with friendship and brotherly love.

THOS. JEFFERSON, Monticello, Sept 17, 1813,

John Randolph's Dogs.

[Cleveland Leader.]

John Randolph, of Roanoke, was as peculiar when it came to dogs as he was fo many other respects. Mr. Henderson, the intelligent barber under the American House, lived in Richmond, Va . when he was a little shayer-he is a big one now, and a very good one, by the way—and often saw old John, and heard his piping voice. Randolph had relatives in Richmond, and frequently drove up from Rosnoke to visit them. His carriage was very large, very showy, and very much admired. It had great leather straps for springs, and a high seat in front for the driver. When he came into Richmond Randolph kicked up a vast amount of dust, and people ran to the windows to see him pass. Three horses dragged the carriage. The leader was ridden by Juba, a black man, while John, the driver, sat on the seat and drove the other two. Randolph on such occasions would lean back and gaze about him the same as if he had been a king or a conquerer. Trailing behind the carriage were five or six immense greybounds, who seemed to recognize the pomposity of their situation, for they turned up their noses at the other dogs and said nothing. Juba was invested with the exclusive care of these that the North has been misinformed as to | dogs, and was ordered by his master to furthe true condition of things in the South. | nish them with clean plates to eat from, and with the best steaks that the market afforded. Under no circumstances would Randolph permit his dogs to eat scraps from the table. Their palates were tickled with choice cuts, and their thirst quenched with rich milk. Dogs were very numerous in those days,

and men were paid premiums for catching sprung endless jeremiads from one single and killing them. As the Raudelph caravan disorder, as Jenkins filled the courts of Chris- was approaching Richmond one day, the handsomest dog in the procession ran ahead to see what he could see. Presently he encountered two catchers who threw a net over his head and then proceeded to tie a rope around his neck. He whined and barked, and Juba, hearing the commotion, dug his spurs into the flanks of his leader, while John cracked his whip, and the whole party, Randolph, Juba and John, were borne along on a run to the rescue. The catchers were just about to disappear in the woods by the side of the road with their prize when Randolph drew up. Taking in the situation he produced a pistol and ordered the release of his dog. The catchers complied at once, whereupon Randolph screamed out in his peculiarly shrill manner: "Juba, O Juba, fetch some water and wash the dog where the poor white men had hold of him.'

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Or the cat, bear and squirrel the latter only can run down a tree head first.

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